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ABSTRACT

Since the Vatican Council II, communities of the Catholic Church have accepted a in the modern world. With radical changes taking place in society, the introduction of the theme of interdependence by Pope John XXIII was both timely and prophetic. The evolution to a more collaborative church organizational style does not imply the elimination of authority, but a more discerning use of authority. The first of three sections comprising this document describes the present situation and outlines: the establishment of a common language; perceptions of organizational style, roles, and partnerships; and the external and internal influences that impact educational effort. The second section is devoted to analyzing organizational style, roles and relationships, and external and internal influences. The third section contains a guide to developing workable strategies for future planning. Background reading on change, partnership/collaboration, community, and values is also provided. (KM)

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PASTOR, PROFESSIONAL, PARENT

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PARTNERS IN CATHOLIC EDUCATION:

PASTOR, PROFESSIONAL, PARENT

A WORKBOOK FOR LEADERS
IN CATHOLIC EDUCATION

Jane Wolford Hughes • Mary Lynch Barnds

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Partners in Catholic Education

is the result of many working partnerships among Catholic educators from many walks of life and with wide experiences in the Church. The workshop format was initially developed by a task force of leaders in Catholic education, then tested in four dioceses with a total of seventy-five individuals from thirteen parish teams. This workbook is the result of the active participation and generous advice given by those who struggle with the issues which surround partners regularly. Its form and effectiveness represents the expressed needs of those Catholic educators working at the grass-roots level, in parishes and in Catholic schools; they are co-authors in the full sense.

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Introduction

Since Vatican Council II, Church communities have moved to a new concept of Church organization which is more relevant and workable in today's world and today's church. With radical changes taking place in society, it was both prophetic and timely that Pope John XXIII introduced the theme of interdependence, and the Council documents stressed the call to ministry of all baptised persons and the utilization of their individual gifts. Since the Council, Popes Paul VI and John Paul II repeated again and again the Gospel message of justice for all, respect for the individual and the empowerment of the laity. The evolution to a more collaborative or partnership organizational style does not imply the elimination of authority, but a more discerning use of authority. It does not suggest a blurring of the difference and rights in roles and responsibilities, but an increased respect and understanding of each, and a greater openness brought to the planning and decision-making process by those who are affected by the decisions. A partnership style does not promise an absence of conflict, but invites increased wisdom, respect and grace in resolving it. The philosophy and methods of this workbook were designed and tested, over a period of three years, to help interested groups achieve organizational changes that will increase their effectiveness through the partnership model. The educational organization is used as an example, but the processes can be adapted by other groups within the Church, such as pastoral and parish councils, volunteer organizations and diocesan offices.

Assumptions

- Designated institutional leadership is committed to *planned* change, and to influencing *directly* the course of change.
- Participating persons come together by faith in Christ and a common concern for the institution. (A non-christian member of the group should understand that he or she is bound by this same respect for the common vision of christianity, which is central to the institution, and makes it what it is.)
- Each participant brings to the sessions his or her unique life experiences and personal understanding of the Church (ecclesiology), which is honored as sincere in the process of discerning the partnership model. However, recognizing the possible diversity, someone in the group should be responsible for keeping the discussions theologically informed.
- The workbook process–three steps–is respected and used, intact. It is important to include all the steps, in sequence, for change to happen in a learning rather than an adversarial context. (The process is an adaptation of corporate diagnostic analysis called open systems planning.)
- Groups using the partnership process will establish their own time table for the three step process. (See *how to get started* on page 6.)
- Every session will be assisted by a facilitator, as described in *choosing a facilitator* on page 8.

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Reading:

Matthew, 18: 19-22

"I tell you solemnly once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. For where two or three meet in my name, I shall be there with them."

Then Peter went up to him and said, "Lord, how often must I forgive my brother if he wrongs me? As often as seven times?" Jesus answered, "Not seven, I tell you, but seventy-seven times."

Prayer

Lord, you said you would be with us, whenever two were gathered in your name. We thank you for this promise; it gives us hope. Help us to remember, as we do this work, your unqualified love for each of us. Give us the strength, wisdom and understanding we need to build this faith community. We ask this in the name of Jesus, our brother, who is our partner in everything we do.

Amen.

- Users of this workbook understand that participation in the workshop is a beginning, not an ending: it is a means of analyzing and training in preparation for creative partnership management.

Who participates in the process?

Everyone who has a direct leadership role in the educational institution of the parish: pastor, principal (if there is a school), director of religious education, parish council education and administration chairpersons, other parish ministers responsible for adult education, RCIA, youth, young adult, etc. At least two representatives for parents (school and non-school programs) should be included. Alumni of the institution may be considered, if there is such a group. Others may be included, according to particular situations.

It is important that all the leaders participate from the beginning, because their understanding of the results of the process are essential to a successful transition to and adoption of the partnership model.

How to Get Started

- Someone in a decision-making position becomes interested and acts as the initiator.
- A meeting is scheduled with the pastor, principal, director of religious education and parent representatives to discuss the possibilities, study the workbook and name the persons to be included in the process.
- An organizational meeting of those named as participants is scheduled.

  suggested agenda
  - selecting a facilitator
  - finding a location
  - assignments for chairperson, room and equipment arrangements, hospitality, prayer leaders, etc.
  - establishing a schedule

  optional schedules:
  - extended workshop (weekend, etc.)
  - three workshops, one for each step
  - short sessions in connection with a regularly scheduled meeting; one process to be done at each meeting
- Communicate participation in the "Partners Workshop" to the educational staff (teachers, section heads, catechists, etc.) and to the entire constituency of the institution (parishioners, parents, etc.). Ask for their prayers. As you move into the processes, give them progress reports; if desired, ask for their feedback.

Suggestions for participants

- Be prepared. Before the first meeting, read the background materials. They will be the basis for the first process. Study the entire program, so you will feel more comfortable as you move through it.

- Follow the lead of the facilitator. Don't jump ahead to analyze or judge when you are simply describing the situation.
- Share your expectations of the process and your own background with the other participants.
- Participate with an open mind. (In the beginning, some may feel uncomfortable. This passes as you begin to know the group.)
- Be brief and to the point in small and large group discussions.
- Listen attentively and objectively, no matter how "different" things may sound to you. Avoid hasty judgments.
- Give and get feedback, openly. Try to avoid being personal, or to take comments as hostile to you personally. However, be willing to defend or change your opinions, if challenged. Be willing to argue, if necessary, and endure conflict—without anger—if possible.
- Make notes in your workbook. It is your reference for the future.
- Be on time and attend every session.
- Pray continually for the success of the partnership.

Place and Climate

The place and atmosphere establish a context that is symbolic of the importance of the task and the community of believers who are gathering.

The meeting place should be accessible to all, including handicapped persons, if appropriate. The meeting room should be large enough to accomodate comfortably the group around tables, if possible, with good light, pleasantly decorated, a minimum of interruptions, space for easel and newsprint sheets, walls on which sheets can be posted, an overhead projector and screen, and good visibility.

Prayerful Context

Each session should be opened and closed with prayer. If the schedule stretches over a longer period of time, consider inserting at some point an hour of reflection, a liturgy or a day of prayer, to strengthen the concept of partnership in Christ.

Hospitality

Someone is assigned to open the room and greet the group. Name tags are available. Hot and/or cold beverages are available; participants are free to move about and get them. Water and glasses are on the table(s). The issue of smoking should be openly discussed at the first meeting.

At the opening session, it is desirable to have a meal, depending on the time of day. Breaking bread together is a good way to establish a friendly, relaxed mood for the participants. At the conclusion of step three, a liturgy and pot luck is a fine way to celebrate

working together and anticipate the continuation of building a creative partnership.

Choosing a Facilitator

A person experienced in group processes is absolutely essential to help the group participate in a healthy and productive manner.

A facilitator will enable members of the group to participate in their own learning by not being overly authoritarian nor will that person abandon responsibility for the progression of learning.

A facilitator maintains an analytic detachment from participation and avoids becoming involved in any faction within the group. While constantly encouraging each member of the group to enter into the processes, the facilitator is aware of the dynamics of the group: roles, loyalties, silent or uncomfortable members and any attempts of power wedges or hidden agendas which would block progress.

A facilitator should be experienced in resolving conflict in a creative, reconciling way.

A facilitator with a good sense of humor is a great asset!

Who should be the facilitator?

Generally speaking, a member of the parish (or school) community is *not* a wise choice for a facilitator. Greater objectivity is possible with a person from outside the institution. Look in a neighboring parish, other churches, service organizations (United Way, Red Cross, CYO, Scouts, etc.), local colleges or universities, or the diocesan office. The diocesan education office staff may not be able to provide sufficient objectivity; they may refer you to an experienced person, however.

If the facilitator is not a Catholic, he or she should have a knowledge of and respect for Catholic education and understand the roles of the various members of the group.

Fees

Facilitators are usually given a stipend, but fees vary from place to place. Include the issue of fees as you inquire about who will be your facilitator. Complete all negotiations with your facilitator before you begin: your expectations and what you can pay.

Preparing the Facilitator

At least two weeks before the inital session, give the facilitator the following:

- a copy of the workbook, and any other materials you will use
- a copy of your mission statement
- copies of correspondence with participants
- a list of all participants, identifying *their institutional roles*
- a complete schedule: dates, times, place.

Your facilitator should visit the meeting room, if possible, to check out the equipment, etc. A contact person should be available for the facilitator, to answer questions and ensure open and complete understanding of responsibilities.

Step I. Describing the present situation

"To work together well, we must be able to talk about what we need from one another at this practical level. For some of us this comes naturally, but not for us all. But today most of us are aware that there are strategies–from job descriptions to long-range planning–to help people who work together to recognize and resolve these issues of mutual need. As more and more parish teams and diocesan staffs make use of these tools, ministry is becoming comfortable with the conversation about practical interdependence."

Evelyn Eaton Whitehead and James D. Whitehead, in "Partnership in Ministry", Emmanuel, June, 1987, pp. 250-51.

How to use Step I

Process 1. establishing a common language

Process 2. perceptions of organizational style

Process 3. perceptions of roles and relationships

Process 4. describing external influences

Process 5. describing internal influences

Step I. describing the present situation

Facilitator Notes:

Step I processes essentially follow variations of the brainstorming technique. It is essential to help the group avoid premature assessments and judgments. The opportunity to analyze comes in step II, after arriving at a common and respectful understanding of the present situation.

Remind the group that coping with change together will make it possible for them to:

- become more productive
- build on their strengths—solve problems together
- learn from each other
- move toward maturity as a team.

How to Use Step I

Step I establishes who and where you are as a team. It is the foundation upon which you will build subsequent steps and plan for the future of the institution. It eliminates distortion of information. The five processes in Step I are designed to:

- Establish a shared common understanding of language and concept. This does not mean total agreement. When a term is used, each member of the group should understand its meaning, in the context of building your partnership.
- Encourage a sharing of your perceptions of the present management, roles and relationships. Each member of your group perceives situations differently; this guarantees diversity, which can be an institutional strength. Judgments on "right" and "wrong" ways of managing and working together should be set aside during the Step I processes.
- Promote an understanding of each partner's role and responsibilities by describing them completely so that all may know.
- Bring forth insights about the *external influences* which have an impact upon the educational enterprise, but which originate outside the institution itself. In many cases, the Catholic educational institution has a christian responsibility to respond to these influences.
- Examine the *internal influences* which give your institution its unique identity, using your christian faith as the principal and sustaining motivator: your mission statement, goals, staff, physical plant, curriculum, etc.

The processes of Step I should be revealing for all the participants, especially those who see the institution in isolation, and those who are not familiar with the complexities of its operation.

If you have not yet established trust among the partners, step I will promote further understanding and respect for each other. Trust grows from these elements. As you take the next steps toward integrating and adapting what you learn about the present situation, your trust in each other will be reinforced.

Step I. describing the present situation

Process 1. establishing a common language

Purpose

- to reveal the diversity of understandings about the key concepts which are the foundation of partnership.
- to try for a common understanding of what constitutes a workable partnership.

Suggested procedure

- first: individuals complete pages 11-13
- next: in small groups discuss your worksheets
- then: the whole group consolidates ideas, using board or flip chart, facilitator and a scribe.

Suggested time:
45 minutes
Materials needed:
flip chart or board, scribe

Try to reach common definitions. When you cannot agree exactly on definitions, at least describe what your group means in using the terms. Record your agreed-upon definitions in the do-it-yourself glossary on page 71 so that you can refer to them throughout the steps. New members, absentees, etc. need this record also; this will help to keep them informed as they join your group.

My understanding of partnership is:

My understanding of collaboration is:

My understanding of cooperation is:

Establishing a common language

My understanding of community (place) of my (parish) (school) is:

My understanding of community (fellowship) of my (parish) (school) is:

My understanding of faith community is:

My understanding of Catholic education is:

My understanding of Gospel values is:

My understanding of evangelization is:

My understanding of religious education is:

My understanding of faith development is:

Step I. describing the present situation

Process 2. perceptions of organizational style

Purpose

- to show how management or organizational style used in the educational effort is perceived differently by partners.

Suggested procedure

Suggested time:
30 minutes
Materials needed:
workbooks

- first: individuals check the number that indicates how you perceive your organization's characteristics. 1 is most restrictive, 5 is most innovative.
- next: in small groups, share your perceptions with each other. Avoid (as much as possible) evaluating yours or others' perceptions. You will analyze them later.

Effective organizations are found with a variety of characteristics, both restrictive and innovative. This process simply asks you to describe the situation as you see it now. Do not place a value on the organizational style at this time. You will analyze these elements later.

Did any new definitions surface from this process? Record them in your glossary.

CHARACTERISTICS OF RESTRICTIVE ORGANIZATIONS	1	2	3	4	5	*CHARACTERISTICS OF INNOVATIVE ORGANIZATIONS*
STRUCTURE						***STRUCTURE***
rigid, inflexible						easy, flexible
top-down						multiple linkages
ATMOSPHERE						***ATMOSPHERE***
task centered						people centered
impersonal						trusting
MANAGEMENT						***MANAGEMENT***
controlled						releases talent
cautious						takes risks
avoid mistakes						learn from mistakes
self sufficiency						interdependency
low tolerance for ambiguity						high tolerance for ambiguity
DECISION MAKING						***DECISION MAKING***
top person only						collaborating
decision by legal mechanisms						decision by solving problems
decisions are final						decisions are theories to test
COMMUNICATION						***COMMUNICATION***
strict channels						open flow
one way						all ways: up, down, horizonal
feelings repressed						feelings expressed
PERSONNEL DEVELOPMENT						***PERSONNEL DEVELOPMENT***
in-house, unplanned						in-house, planned
minimal rewards						visible recognition

This chart is adapted from a process designed by Malcolm Knowles

Step I. describing the present situation

Process 3. perceptions of roles and relationships

Purpose

- to explore the differing perceptions and understandings the partners have about each other's roles and relationships. This process is for bringing perceptions into the open, not for judging or analyzing why roles are assumed in a particular way or why relationships are as they are; that happens later.

Suggested procedure

- first: individuals complete pages 16-18.
- next: in small groups discuss individual's perceptions with each other.

Suggested time:
30 minutes
Materials needed:
workbooks

Do not evaluate or analyze yours or others' perceptions. You will do that later in step II.

Complete the following:

In the present situation I see the pastor performing this role:

In the present situation I see the principal performing this role:

In the present situation I see the director of religious education performing this role:

In the present situation I see the parent organization performing this role:

In the present situation I see parents (at home) performing this role:

In the present situation I see other education ministers performing these roles:

Name the other ministries:

In the present situation I see the parish council performing this role:

In the present situation I see the diocesan office of education performing this role:

In the present situation I see the community performing this role:

If there are others, add them here:

Roles and relationships

Complete the following: in Column 1, rate your own relationship with the others. In the next column, rate how you think others perceive your relationships.

	mine			others		
	poor	fair	good	poor	fair	good
parents						
pastor						
principal						
director of religious education						
teachers						
youth ministers						
family life minister						
adult education minister						
RCIA minister						
parish council						
others						

Record in your glossary any new definitions which surfaced during this process.

Step I. describing the present situation

Process 4. describing external influences

Purpose

- to develop a common understanding of the external influences that have an impact on the educational effort.

Suggested procedure

- whole group response
- Record the whole group responses in this workbook for referral later.

Suggested time:
one hour
Materials needed:
flip chart or board, scribe, workbooks.

Use brain-storming technique, with a scribe recording responses on a flip chart or board. Avoid making value judgments about these influences during this process.

External Influences Affecting Our Educational Effort

Examples: diocesan education office, government, public school system, canon law, church doctrine, demographics, economics, etc.

Make an exhaustive list: when in doubt, include rather than exclude an influencing factor.

Separate your external influences into major and sub-groupings.

Eliminate duplication.

Example:

CHURCH	*GOVERNMENT*	*COMMUNITY*
doctrine	accreditation	demographics
canon law	safety laws	ecumenism
diocesan office	health laws	civic responsibility
etc.	civil rights	etc.

Continue to group external influences. Eliminate duplication.

External Influences Affecting Our Educational Effort

Did you surface any definitions for your glossary? Record them.

Step I. describing the present situation

Process 5. describing internal influences

Purpose

- to develop a common understanding of the internal influences which make the institution what it is today.

Suggested procedure

- whole group response
- Record the whole group responses in this workbook.

"The focus of community is the same focus that Jesus had, namely, relationship, that "space between" where human beings are able to become themselves as known to each other. Such exchanges between people occur in an environment of compassion which is the antithesis of dominance, competition or manipulation."

Dolores R. Leckey, Laity Stirring the Church

Suggested time:
1 hour
Materials needed:
flip chart or board, scribe, workbooks.

Internal Influences Affecting Our Educational Effort

Examples: mission statement, goals, objectives, budget, governance, staff, building(s), curriculum, students, extra curricular, volunteers, parents, etc.

Use brainstorming technique, with a scribe recording responses on a flip chart or board.

Avoid making value judgments about these influences during this process.

Example:

MISSION STATEMENT	*CURRICULUM*	*BUILDINGS*
Goals & Objectives	Religious Formation	Safety
Policy	Staff:	Equipment:
Governance	competence	computers
Discipline	faith development	audio visual
Budget	prof. development	Use: who, when, etc.
	Academic	Parking
	Handicapped	Transportation

Continue grouping internal influences. Eliminate duplications.

Internal Influences Affecting Our Educational Effort

Record in the glossary those terms which were defined during this process.

Step II. analyzing the present situation

"In the end, the formation of the community of faith remains the work of the Spirit. A well-structured group that is clear in its goals, open in its communication, and committed to its religious values may still founder. Life remains that ambiguous; faith, that much a mystery. But the person who is sensitive to the purpose and particular history of this group can contribute importantly to the possibility of community. And the possibility of community is the hope in which we stand, awaiting the gracious visitation of our God."

Evelyn E. Whitehead and James D. Whitehead, Community of Faith

How to use Step II

Process 1. analyzing organizational style

Process 2. analyzing roles and relationships

Process 3. analyzing external influences

Process 4. analyzing internal influences

Step II. analyzing the present situation

❖

"To apprehend community as merely an aggregate of individuals, is to disregard its formal constituent - common meaning. Common meaning is a matter of common experiences, common or complementary understandings, common judgments, common decisions, common commitments and loves. Should common experiences be lacking, narrowness, ignorance, and bias dominate. Should common or complementary understandings be lacking, misunderstanding, mistrust, fear, and violence loom large. Should common judgments be lacking, differing worlds emerge. Should common decisions, common commitments be lacking, conflictual and opposing purposes result. Community coheres or divides at those critical points where the field of common experience, common or complementary understandings, common judgments, common decisions, common commitments begin or end. Common meaning, not geography, constitutes community."

Bernard Lonergan, S. J., Methods in Theology

How to use Step II

Step II challenges you and your partners to look at your situation, as described in step one and ask "Why?" descriptions of the present read as they do.

Step II leads you to acknowledge again and share with your partners the differing perceptions of the present situation as areas of strength or concern for your educational enterprise.

It may be helpful to use the image of "bridge building" for step II: it will help you to relate what you have described as the present situation with a new situation.

To accomplish this, you must be open to the possibility for change. This may manifest itself first as increased understanding for each other's roles and responsibilities.

In step II you begin to challenge the underlying organizational assumptions of the past. During this time, it is important that designated institutional leaders (pastor, if this is a parish-based workshop; principal, if school-based) be conscious of how the leader can promote a climate in which all participants express themselves openly and comfortably, with feeling and emotion. By taking this kind of care, leaders gain respect and the partnership style gains legitimacy.

Another image for the analyzing activity of step II is "preparing the ground." As soil needs to be prepared for planting, so do you need preparation for collaborative planning. Time spent on the processes in step II will be reaped in step III and beyond, as the partnership grows.

Materials needed for Step II

- all the written records from step I, available for easy reference by everyone; the processes in step II depend absolutely on those of step I;
- flip chart, and a scribe to record for the whole group;
- overhead projector, for the charts at the end of the book;
- workbooks.

Facilitator Notes

The facilitator's role in step II is more challenging. Much that the group kept "bottled up" in step I emerges — and should come out —for a healthy analysis. Some of the "sting" may be diminished, however, by the hard work of coming to a common understanding of the present situation, the increased knowledge of each other's roles and responsibilities and a growing trust in the partnership process itself.

Step II. analyzing the present situation

Suggested total time:
1 1/2 to 2 hours.

There are six characteristics of organizational style to analyze. The estimated time for each segment is 15-20 minutes, depending on your group's need to discuss differing perceptions.

Process 1. analyzing organizational style

Purpose

- to strengthen the partnership by increasing each partner's awareness and understanding of the variety of perceptions about organizational style that prevail currently;
- to help the partners see how differing perceptions of organizational style might be a strength and a cause for concern – simultaneously.

Suggested procedure

- first: Individually, review your perceptions about organizational style as you charted on page 15 in step I. If you have changed your mind, change your chart.
- next: (optional) In small groups, share your (changed) perceptions with each other.
- then: Indicate all of the partners' perceptions on an overhead chart so that everyone can see the range of differences.
- finally: In a whole-group discussion, record on a flip chart and in your workbooks how your differing perceptions of style provide the organization with strength and are cause for concern.

The following is a whole group activity. A scribe should record the results of your discussion.

Example

On a scale of from 1 to 5, the whole group perception of our structural style was between 1 and 2: we are more restrictive than innovative.

Conclusions

This is a strength in our structure: it is efficient; it is easy to find out what is happening from the chief decision-maker.

This is a cause for concern in our structure: there are limits on the number and kind of people who are likely to become deeply involved.

Record your whole group perceptions throughout process 1.

❖

"If a parish is to become an effective ministering congregation, then all who participate in ministry need to develop, both in themselves and in others, the "nature" on which grace builds. In concrete and practical terms this means, in part, the develop ment of the basic skills of community interaction: (a) the ability to understand others from their frame of reference and the ability to communicate this understanding; (b) the ability to challenge others in ways that promote 'standing with' rather than 'standing apart'; (c) the ability to contribute to and use the resources of the group."

Gerald Egan, "The Parish: Ministering Community and Community of Ministries," in Evelyn Eaton Whitehead, The Parish in Community and Ministry

❖

Try to reach consensus. You may find it helpful to average the individual perceptions first, then discuss the differences as you work toward consensus.

Place a number on the chart from 1 (restrictive) to 5 (innovative) that reflects your whole group's perception.

Structural style

Refer to page 15 for the individual perceptions you recorded during step I, process 2.

	restrictive 1	2	3	4	5 innovative
These are strengths in our structural style (Itemize):					
1) _____					
2) _____					
3) _____					
4) _____					
5) _____					
These are concerns about our structural style:					
1) _____					
2) _____					
3) _____					
4) _____					
5) _____					

Atmosphere

Refer to page 15 for the individual perceptions you recorded during step I, Process 2.

	restrictive 1	2	3	4	5 innovative
These are strengths in our atmosphere (Itemize and record):					
1) _____					
2) _____					
3) _____					
4) _____					
5) _____					
These are concerns about our atmosphere:					
1) _____					
2) _____					
3) _____					
4) _____					
5) _____					

Management style

Refer to page 15 for the individual perceptions you recorded during step I, process 2.

	restrictive 1	2	3	4	5 innovative
These are strengths in our management style:					
1) _____					
2) _____					
3) _____					
4) _____					
5) _____					
These are concerns about our management style:					
1) _____					
2) _____					
3) _____					
4) _____					
5) _____					

Decision making style

Refer to page 15 for the individual perceptions you recorded during step I, process 2.

restrictive 1 2 3 4 5 innovative

These are strengths in our decision making style (Itemize and record):

1) _____
2) _____
3) _____
4) _____
5) _____

These are concerns about our decision making style:

1) _____
2) _____
3) _____
4) _____
5) _____

Communication style

Refer to page 15 for the individual perceptions you recorded during step I, process 2.

restrictive 1 2 3 4 5 innovative

These are strengths in our communication style:

1) _____
2) _____
3) _____
4) _____
5) _____

These are concerns about our communication style:

1) _____
2) _____
3) _____
4) _____
5) _____

Personnel development style

Refer to page 15 for the individual perceptions you recorded during step I, process 2.

restrictive 1 2 3 4 5 innovative

These are strengths in our personnel development style:

1) _____

2) _____

3) _____

4) _____

5) _____

These are concerns about our personnel development style:

1) _____

2) _____

3) _____

4) _____

5) _____

Step II. analyzing the present situation

Process 2. analyzing roles and relationships

Purpose

- to increase the partners' awareness of roles other than their own.
- to identify strengths and causes for concern in the variety of roles and range of relationships that exist presently.

Suggested procedure

Suggested time:
45 minutes
Materials needed:
flip chart or board, scribe, overhead projector.

- first: Individually, review your perceptions about roles and relationships as you charted them on page 18 in step I. If there is a change, fix your chart to indicate the change.
- next: Complete page 34.
- then: In small groups, share your two charts. Discuss any changes, especially the reason for the change.
- then: Indicate all of the partners' perceptions on an overhead chart so that everyone can see the range of differences.
- finally: Decide together, in a whole-group discussion, how this range of relationships provides the organization with strength and may also be a cause for concern.
- Record it on the board or flip chart and in this workbook.

These are strengths in our relationships at the present time:

These are concerns about our relationships at the present time:

Use this page to help you analyze your relationships with the other partners.

My relationship problems are partly due to:

my role as it is now:

lack of time:

communication:

need for more training:

need for organizational change:

my attitude:

attitude of others:

other (name them):

Step II. analyzing the present situation

Process 3. analyzing external influences

Purpose

- to increase the partners' understanding of the variety of reasons that currently exist for responding to external influences;
- to stimulate responses which reflect the Catholic nature of the institution.

Suggested procedure

Suggested time:
45 minutes to 1 hour

Materials needed:
lists of external influences made during step I, flip chart or board, scribe.

- first: The whole group decides the 10 most important external influences on the organization as recorded in step I (pages 20 and 21).
- next: In small groups, divide up your list of 10 external influences and proceed to analyze them.
- then: Small groups share their analyses with the whole group.
- Record the analyses; you will want them for step III.

EXTERNAL INFLUENCE	WHY WE SHOULD RESPOND TO THIS INFLUENCE
Example:	
CHURCH	
doctrine	to maintain orthodoxy
canon law	to maintain accountability
diocesan office	to build faith community

Continue to analyze:

EXTERNAL INFLUENCE	WHY WE SHOULD RESPOND TO THIS INFLUENCE

Step II. analyzing the present situation

Process 4. analyzing internal influences

Purpose

- to increase the partners' understanding of the variety of reasons that currently exist for responding to internal influences on the institution.
- to stimulate responses which reflect the Catholic nature of the institution.

Suggested time:
45 minutes to 1 hour

Materials needed:
lists of internal influences made during step I, flip chart or board, scribe.

Suggested procedure

- first: The whole group decides the 10 most important internal influences on the organization as recorded in step I (pages 23 and 24).
- next: In small groups, divide up your list of 10 internal influences and analyze them.
- then: Small groups share their analyses with the whole group. Record the analyses; you will want them for step III.

INTERNAL INFLUENCE	WHY WE SHOULD RESPOND TO THIS INFLUENCE
Example:	
GOVERNANCE	
mission statement	tells us who we are
goals	measurability
budget	fiscal responsibility
etc.	
CURRICULUM	
religious formation	Catholic tradition
college prep	job training
education for gifted	responding to community needs
handicapped	
arts education	

Continue to analyze the internal influences.

INTERNAL INFLUENCE	WHY WE SHOULD RESPOND TO THIS INFLUENCE

INTERNAL INFLUENCE	WHY WE SHOULD RESPOND TO THIS INFLUENCE

INTERNAL INFLUENCE	WHY WE SHOULD RESPOND TO THIS INFLUENCE

❖

"For a change to achieve maximum support from participants, they must be driven by an internal motivation that reflects their own beliefs and wants as well as those of the organization. Whereas the organization legislates and imposes the institutionalization of the change, the participants control the internalization. When change has been internalized, participants engage in goal-oriented activities in order to satisfy their own needs, as well as those of the organization. This level of commitment goes much deeper than that at the institutionalized stage. At this stage, people demonstrate ownership for the change by accepting personal responsibility for its success. Now the change is advocated, protected, developed and invested in to a personal degree no organizational mandate could ever generate.

Enthusiasm, high-energy investment, and persistence characterize commitment at the internalized level. This type of advocacy tends to become infectious, and often targets who have internalized a change cannot be distinguished from sponsors in their devotion to the task and their ability to engage others in the change effort."

Daryl R. Conner and Robert Patterson, *Building Commitment to Organizational Change.*

Step III. developing realistic strategies for future planning

How to use Step III

Process 1. what needs to be done

Process 2. important questions

Our vision

Our institution

Our interdependence

Step III. developing realistic strategies for future planning

How to use Step III

Developing realistic strategies for future planning

Step III consists of two processes. They should be done at the same session, because process 2 depends on the *fresh* results of Process 1. Plan at least two hours for this session.

Step III prepares the partners for planning. You should be ready to discuss strategies which will lead to future planning for your educational enterprise. You have been through the experience of diagnosing what is and what could be. You should have the "feel" of the institution: a common vision and a greater understanding of the complexity of its operation. We can be hopeful that trust has been established and there is support for change.

In step III you decide to make minor changes or a fundamental transformation. If the change is great, the impact is great, and acceptance may take more time. You manage this with increased communication and an extended timeline for implementation. However, this is not a rule. Depending upon the nature of the change and the persons involved, small changes can create greater resistance than major ones.

Keep these points in mind as you progress through step III.

- Step III requires individual participants to be proactive. Decisions will be made; the process could become a challenge to the top managers (pastor and/or professionals). It is important that these key persons resist taking charge, stopping disagreements and conflict or putting a leash on individual creativity. Everyone wins when the top managers are responsive and charitable, viewing the process as an exchange of ideas. In other words, when the situation appears chaotic, the roots of the partnership are probably taking hold. In those rare instances where canon or civil laws are in question, a designated authority may become directive until the matter is clarified. Otherwise, let the process flow. Partnership collaboration is a creative response to the Spirit working within the group.
- An organization is a social system with many sub-systems; change to one part is felt throughout the system. "Quick-fix" change, isolated from the system, cannot stand alone or be effective. Even long-range changes must be examined for the "domino" effect they may have on other parts of the organization, its future value, its effect on the general culture/environment, on its constituency and on its potential effectiveness.
- Tackle tangible problems rather than abstractions. Base your strategies on resources that are really attainable. Pie-in-the-sky

changes or change for change's sake will be self-defeating. However, be prepared to take risks, if the improvement is seen as attainable and there is a possibility for real resources to make it happen. Risks are a necessary companion to achievement.

- Successful change must make use of open communication to all individuals: those leaders involved in planning change and those who will be affected by it. Persons today are acutely aware of hidden agendas and of being manipulated. They will resist or walk away from even *beneficial* changes they think are "laid on them." Two-way, reciprocal communication will help the top leaders to understand the "why" behind any resistance, and perhaps to modify change in order to accomodate the expressed needs of the community.
- When planning for change takes place, there may be some need for de-centralization in the form of sub-committees or task forces.
- To help every individual to cope with change, you should plan for re-training, support and assistance at all levels, where needed. Training may be done by outside agencies. However, whoever has the responsibility for training should be grounded in the concepts of the Church as a community of believers and be sensitive to reconciliation and healing.
- The processes in this workbook cannot predict how or if your education effort will change. Each situation is as different as the people who comprise it. The workbook provides you with some tools to move into partnership planning supported by a common vision, an understanding of the situation, and of each other. This is a significant leap toward successful planning for the future. The challenge rests with you.

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Facilitator notes

The purpose of Step III is to get the group ready to plan for the future. You will help them to remember that it is ***strategies*** they are developing, not actual ***plans***. You may need to help them to focus their energies on Step III tasks. Planning sessions should continue as a result of these workshop sessions.

Remind the group that every commitment to change need not always be ***good*** or resistance to change ***bad***. As a group it is important to be aware, careful, prayerful, and discerning of these possibilities.

If serious doubt or impasse prevails, suggest tabling the issue. It may be necessary to seek an outside resource or specialist in the questionable area in order to help settle the problem.

Step III. developing realistic strategies for future planning

- **All participants need copies of the mission statement, goals & objectives and budget.**
- **Display all the results of the past work done by the whole group. Allow time for everyone to examine the fruits of their work as a group.**
- **Open the floor for observations, comments, etc., about the work.**

Suggested total time for step III:
two hours, 15 minutes.

Materials needed:
flip chart or board, scribe, copies of mission statement, goals & objectives, budget

Process 1. what needs to be done?

Purpose

- to make decisions for future action as partners in Catholic education, building on work done in the previous processes. suggested procedure
- Individually, review your personal worksheets for step I and step II *before* coming to this session.
- In small groups of 3-4 persons, prepare for developing strategies with the whole group by discussing together the results of past work done by the whole group.

Consider the questions posed for: our vision, our institution and our interdependence.
Record your small group ideas to use later, with the whole group.

- In whole group session, share the small group reports, then discuss, decide and record on a flip chart or board: modifications, roadblocks, and what needs to be done for the three areas of vision, institution and interdependence.

- In whole group session, create strategies for future action. Work with the questions on page 47.

Remember: you are creating strategies, which are *plans for action*. You will not be able to settle all the questions in this session. This is pre-planning: the beginning of an ongoing process. Schedule regular partner planning sessions, invite the Spirit to join you, and remember: where two are gathered in His name, He is there, also.

Our vision

Examine carefully: mission statement, goals and objectives, budget.

- Do the above documents express who we are as Catholic educators?

- Do they reflect the needs of those we serve? Students? Parents? Teachers? Community?

- Is the curriculum on target with the above?

- Is student achievement satisfactory?

- Is the budget a problem? How can we deal with it?

Additional questions:

modifications needed:

roadblocks to progress:

What can we begin to do now about developing our vision?

Our institution

Examine carefully all of your previous work on: organizational style, roles and relationships, internal influences.

- Does our structure (reporting lines, employee policies, etc.) support us in fulfilling our mission?

- Does our management style enable others to use their talents freely?

- Are roles clearly defined?

- Do our relationships reflect a caring, Christian community?

- Are we satisfied with the quality of life (physical, psychological, spiritual) for: students, staff, parents, volunteers?

- Are our present communication patterns adequate?

- Are persons who are affected by management decisions adequately involved in the process of making decisions?

- Are faith formation and personal development part of our job? Should they be?

- Is staff competent and adequate?

◆ **Additional questions:**

modifications needed:

roadblocks to progress:

What can we begin to do now about these institutional questions?

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Our interdependence

Examine carefully all of your previous work on external influences.

- Are we satisfied with the ***nature*** of our response to the external influences we consider to be important?

- Are we satisfied with the ***manner*** in which we respond to external influences?

- Do we communicate the needs of the illiterate, poor, ill, etc., to those we serve? Are we satisfied with how our institution is involved in helping to meet these needs?

- Are we satisfied that our institution brings the presence of Christ to our community?

- Which community (communities) are represented among our constituents?

- Are we satisfied with our fee structure? Is it just?

◆ **Additional questions:**

modifications needed:

roadblocks to progress:

What can we begin to do now about these external influences?

Step III. developing realistic strategies for future planning

Process 2. strategic questions

Our strategy

Together, in whole-group session, examine carefully your previous work on: our vision, our institution, our interdependence.

- Who else should be part of the planning process?

- What is our time schedule?

- Do we need outside resources or task forces?

- Is there budget for the planning?

- Will we need (re)training, inservice, formation? For whom? When?

- How will we structure feedback to staff? parish? community?

- How will we evaluate the results of change? When?

◆ **Additional questions:**

Pre-planning strategies

Action steps in sequence and priority

Step 1:

persons involved:

time:

persons affected:

how to communicate:

evaluation method:

Action steps

Step 2:

persons involved:

time:

persons affected:

how to communicate:

evaluation method:

Action steps

Step 3:

persons involved:

time:

persons affected:

how to communicate:

evaluation method:

Continue your list of action steps.

Partners in Catholic Education: Pastor, Professional, Parent

Background readings

The following readings are included to provide a common background for those who use this process to develop a partnership in Catholic education. Topics include readings about CHANGE, PARTNERSHIP/COLLABORATION, COMMUNITY and VALUES, which are drawn from secular authors, Catholic authors and church documents.

Planners are encouraged to use these readings flexibly, and to include other readings, if they wish, to make preparation for the partnership workshops appropriate for their situation. It is not expected that all participants will benefit from all of the enclosed readings; hence, a wide variety is included to accomodate as wide an audience as possible.

How to use the readings:

- As homework, to be read before embarking on the workshops.
- Selectively, as appropriate to each step of the process. (Note: excerpted portions of some of these readings are found throughout the text.)
- Read aloud, and discussed as part of each workshop process.

However you use them, it is important to consider the readings as an integral part of the process.

Change

From BUILDING COMMITMENT TO ORGANIZATIONAL CHANGE by Daryl R. Conner and Robert Patterson. Atlanta, O.D. Resources, 1981 as quoted in HOW TO MANAGE CHANGE EFFECTIVELY by Donald L. Kirkpatrick, San Francisco, Jossey Bass, Inc., 1981. pp. 57, 58.

"Commitment is necessary for successful change implementation; yet most managers involved in organizational change activities know very little about what it is, what must be done to prepare for it, how it is developed and how it can be lost.

For a change to achieve maximum support from participants, they must be driven by an internal motivation that reflects their own beliefs and wants as well as those of the organization. Whereas the organization legislates and imposes the institutionalization of change, the participants control the internalization. When change has been internalized, participants engage in goal-oriented activities in order to satisfy their own needs, as well as those of the organization. This level of commitment goes much deeper than that at the institutionalized stage. At this last stage, people demonstrate ownership for the change by accepting personal responsibility for its success. Now the change is advocated, protected, developed and invested into a personal degree no organizational mandate could ever generate.

Enthusiasm, high-energy investment, and persistence characterize commitment at the internalized level. This type of advocacy tends to become infectious, and often targets who have internalized a change cannot be distinguished from sponsors in their devotion to the task and their ability to engage others in the change effort."

From MAKING ORGANIZATIONS HUMANE AND PRODUCTIVE by Roland Lippitt, (c) 1981. pp. 67, 68. Reprinted by permission of John Wiley & Sons, Inc., New York.

"Humane change agents have recognized that there are many levels and possibilities for involvement, ranging all the way from participation in information about the rationale and necessity for change to opportunity to be involved in initiating the needs for change and the goals for change. In all cases, significant involvement includes the invitation to be influential, and feedback that the input has been listened to and utilized. The consequences of neglecting such a process are disastrous to various degrees. At the best there will be halfhearted commitment and participation in the change effort, but more frequently there will be harmful consequences of neglect, irresponsibility, subversion, and alienation from the power structure."

From DIFFUSION OF INNOVATIONS by Everett M. Rogers, (c) 1962. p. 80. Reprinted by permission of Free Press, New York.

"An individual adopts a new idea or practice in a series of five steps:

1. Awareness. The individual learns of the existence of the idea or practice, but has little knowledge of it.
2. Interest. He develops interest in the idea, seeks more information, and considers its merits.
3. Evaluation. He makes mental application of the idea, weighs its merits for his own situation, and decides to try it.
4. Trial. He tries out the idea, usually on a small scale. He's interested in minimizing risk at this stage as well as evaluating the results of the trial for an adoption decision.
5. Adoption. If the idea proves acceptable on a small scale, it's adopted for full-scale use."

Change

From LEADERSHIP IN A SUCCESSFUL PARISH by Thomas P. Sweetser and Carol Wisniewski Holden. Copyright (c) 1987, p. 173, by Thomas P. Sweetser and Carol W. Holden. Used with permission from Harper & Row, Publishers, Inc., San Francisco.

"Like other groups, Catholic parishioners welcome change if certain conditions are present. First, if people see the change as inevitable, they adapt in order to meet the challenge. It is to their advantage to do so: the conditions won't change, so they change instead.

A second condition precipitating change is present whenever people perceive some reward or advantage as a result of the change. If people think they will get something in return, they are more likely to take the risk of changing.

Third, people are also receptive to change if they have the tools, equipment, or training necessary for making the change."

From IMPLEMENTING ORGANIZATIONAL CHANGE by Gordon L. Lippit, Peter Lanseth, Jack Mossop. (c) 1985. p. 101. Used with permission from Jossey-Bass, Inc., San Francisco.

"*Involve People in the Implementation of Change.*

In corporate situations particularly, allow employees to have a say in the way change is implemented. Take care, however, to distinguish between those who are merely critical in general and those who criticize constructively on the basis of information and experience. Often, the action skills essential to the implementation of well-thought-out change are only to be found among a silent minority of employees.

Ensure an Early Experience of Successful Change.

In other words, do what must be done to facilitate rapid implementation of recommended and approved changes so as to build self-confidence among those affected. And, in the same vein, promptly celebrate and reward as appropriate when a change has been successfully accomplished; recognize those who have done a good job in bringing about the new situation—those who have helped rather than hindered.

Quickly Stabilize and Spread Successful Change.

Perhaps the most critically overlooked and vital part of a change effort is that of timely assembly of a human support system dedicated to maintaining the new and different, the people in the organization who want to see it bear fruit. Another way to anchor beneficial change in one system is to make sure that it is appropriately effected in neighboring or allied systems."

Partnership Collaboration

From "Partnership in Ministry", by Evelyn Eaton Whitehead and James D. Whitehead, Emmanuel, June, 1987. pp. 250, 251.

"The Practice of Partnership

Partnership is a communal process in which domination of one by the other is explicitly rejected. To avoid the drift toward domination, which often undermines any attempt at partnership, colleagues must be able to engage in a potentially threatening discussion - the risky conversations about interdependence.

Ministry today is increasingly interdependent. Team work, effective collaboration, shared decision-making – these are the hope and substance of much that is best in contemporary pastoral life. Sometimes the interdependence is structural; it is built into the situation. Your project is affected by my priorities; your budget influences my access to funds. To accomplish my goals in ministry, I may need your active support or your formal approval.

. . .To work together well, we must be able to talk about what we need from one another at this practical level. For some of us this comes naturally, but not for us all. But today most of us are aware that there are strategies – from job descriptions to long-range planning — to help people who work together to recognize and resolve these issues of mutual need. As more and more parish teams and diocesan staffs make use of these tools, ministry is becoming comfortable with the conversation about practical interdependence.

Partnership in ministry, however, often requires that the conversation go deeper, to include what we need from one another personally. When we work together in ministry – priests and laity, women and men, professionals and volunteers – what do we need from each other beyond the roles and rules of our organizational arrangement?

. . .Interdependence in ministry does not mean that co-workers must become "best friends", but it does raise questions of how close we want to be and what we can confidently expect from one another. These answers have to be worked out in each setting, with due regard to the persons involved, the scope of our commitments and the larger values we hold. But to work out these answers requires that we be able to talk directly and without manipulation – about what we need from one another emotionally. This conversation is difficult for us all. Need and dependence are experiences many Americans, as self-sufficient adults, have learned to avoid. Beyond this widespread cultural reluctance there may be special challenges for priests - as men and as religious leaders – in the conversation about needs."

From T. Sweetser and C. W. Holden, Ibid. p.82.

"Our culture has also experienced a shift in how it understands leadership. We are moving away from a hierarchical model to a team model of leadership in all areas: business, education, and government. Employees are encouraged to give input for improving production or increasing efficiency. Many organizations and businesses have introduced the team concept where several people work together to ensure the best results. This cultural emphasis is having a profound effect on parish staffs.

Staffs must work through Church structures. At the same time it is difficult to have a good experience of collaboration if the Church continues to reinforce the autocratic model in which the ordained

From Shirley M. Hord, "A Synthesis of Research on Organizational Collaboration" EDUCATIONAL LEADERSHIP (February, 1986): p.26. Reprinted with permission of the Association for Supervision and Curriculum Development and Shirley M. Hord. Copyright (c) by the Association for Supervision and Curriculum Development. All rights reserved.

members exercise a heavy hand. So long as people are set apart by roles rather than considered as equals among others, collaboration may be difficult.

"Drawing from the literature, my own personal experience, and common sense, I identified and contrasted salient features of the complex collaborative process with the apparently more simple cooperative process. Obviously, these points leave ample room for further definition and conclusions. Although the ten features are part of either process, I describe them here in terms of the demands of collaboration, since collaboration is highly recommended as the most appropriate mode for interorganizational relationships.

1. Needs and Interests. The extent to which organizations share interests and needs before joining is a major determinant of their propensity to work together. There must be a sense of gain for each. When gain is mutual and interest is sufficiently heightened, collaboration is possible.

2. Time. The necessary time must be devoted to joint endeavors. A greater amount of time is required for collaboration than for cooperation, since activities are shared rather than allowed. Participants engage in many mutual activities; unilateral action, which is efficient in terms of time, is not effective for collaborative efforts.

3. Energy. Collaboration requires effort. Reaching-out, action-taking individuals are needed to initiate and sustain the collaborative spirit. These kinds of people should be given key roles in the interchange to maintain a bonding.

4. Communication. Large-and small-group meetings are a continuing requirement. Frequent interactions at all levels across both organizations are a necessity. The collaborating mode is a sharing one, and sharing is grounded in continuing communication.

5. Resources. Collaborating organizations share funds, staff, and other resources. The rewards, or expected outcomes, must be worth the investment to each participant.

6. Organizational factors. While the organizations are the framework, the people within them do the actual work. Collaborating individuals within an organization promote similar activities between organizations.

7. Control. When participants are willing to relinquish personal control and assume more risk, they create a more flexible environment and can move closer to collaboration. Control must be shared, and a tolerance for plasticity must be fostered. For people or organizations needing stability and specificity, collaboration is a difficult process—the cooperative model is more suitable.

8. Perceptions. Taking the pulse or checking the perceptions of others involved contributes to the collaborating climate. It is vital for individuals in each organization to be willing to view the world from the standpoint of others. This empathy enhances all the other points.

9. Leadership. Strong leaders who express an enthusiastic, positive example of collaborating on many levels encourage overall collaboration in the organizations.

10. Personal traits. 'If there is any personality characteristic needed to function in the (collaborating) approach, it is probably simple patience' (Murray and Smith 1974). To that should be added persistence—and a willingness to share."

From Gerald Egan, "The Parish: Ministering Community and Community of Ministries", as quoted in Evelyn Eaton Whitehead, THE PARISH IN COMMUNITY AND MINISTRY. (c) 1978, p. 86. Paulist Press, N.Y.

"Working Knowledge and Skills. Carrying out parish programs demands certain kinds of working knowledge and skills. Goodwill in ministry, whether vertical or lateral, is no substitute for competence. We have long given lip service to the dictum that "grace builds on nature," but in ministry "nature" still receives short shrift. If a parish is to become an effective ministering congregation, then all who participate in ministry need to develop, both in themselves and in others, the "nature" on which grace builds. In concrete and practical terms this means, in part, the development of the basic skills of community interaction: (a) the ability to understand others from their frame of reference and the ability to communicate this understanding; (b) the ability to challenge others in ways that promote "standing with" rather than "standing apart"; (c) the ability to contribute to and use the resources of the group."

Community

From Bernard Lonergan, METHODS IN THEOLOGY, Herder & Herder, NY 1972. p. 356.

"To apprehend community as merely an aggregate of individuals, is to disregard its formal constituent – common meaning. Common meaning is a matter of common experiences, common or complementary understandings, common judgments, common decisions, common commitments and loves. Should common experiences be lacking, narrowness, ignorance, and bias dominate. Should common or complementary understandings be lacking, misunderstanding, mistrust, fear, and violence loom large. Should common judgments be lacking, differing worlds emerge. Should common decisions, common commitments be lacking, conflictual and opposing purposes result. Community coheres or divides at those critical points where the field of common experience, common or complementary understandings, common judgments, common decisions, common commitments begin or end. Common meaning, not geography, constitutes community."

From Robert N. Bellah et al, HABITS OF THE HEART, (c) University of California Press, Berkeley, 1985. p. 333.

"Community is a term used very loosely by Americans today. We use it in a strong sense: a ***community*** is a group of people who are socially interdependent, who participate together in discussion and decision making, and who share certain *practices* (which see) that both define the community and are nurtured by it. Such a community is not quickly formed. It almost always has a history and so is also a ***community of memory***, defined in part by its past and its memory of its past."

From Evelyn Eaton Whitehead "The Structure of Community: Toward Forming the Parish as Community of Faith" in THE PARISH IN COMMUNITY AND MINISTRY, (c) 1978, pp. 42, 44, 46, 49. Paulist Press, NY.

"As a social form, a community is a group characterized by:

1. A common orientation toward some significant aspect of life.
2. Some agreement about values.
3. A commitment to common goals.
4. Opportunities for personal exchange.
5. Agreed upon definitions of what is expected of membership in this group.

. . . A community, then, is a group characterized by some ***agreement*** (but only ***some*** agreement) about values. As a social form, community need not require identity or conformity on value questions. In a group that is functioning communally there is likely to be a good deal of overlap or congruence on values. Members of a community are likely to evaluate issues, especially issues that are central to the original purpose or ongoing focus of the group, in similar fashion. But the overlap will not be complete coincidence. There will remain areas, even areas of importance, regarding which group members will differ. The challenge of the group's endurance will be its ability to accept and harmonize these differences in ways that contribute to, rather than detract from, the group's effective functioning.

Community

. . . A final characteristic of groups which are communities is agreed upon definitions and shared expectations about the group. This involves (1) common understandings of the roles and responsibilities that an individual assumes by becoming a member of this community, as well as (2) common understandings of how the various roles and responsibilities in the group are related to each other.

. . . If a group—a community—is to flourish beyond the enthusiasm of its initial formation, it is important that there be developed among its members *first*, a sense of the appropriateness, or at least the inevitability, of conflict, and *second*, a common understanding of how such conflict can be usefully managed within the group. The methods developed for conflict management can do more than forestall the disintegration of the group. They can be, as well, channels through which the rich diversity of the members is brought to awareness, and, ultiimately, put to the service of the community."

From Gerald Egan, "The Parish: Ministering Community and Community of Ministers" as quoted in: Ibid. pp. 82, 83, 89, 90.

"This, then, is the 'logic' of effective organization. This logic is applied in somewhat different ways to business concerns and to communities. For instance, in communities good relationships are not just a means of getting the work of the system done. Good relationships—people being with people in caring ways—constitute one of the goals of community life and, therefore, programs are developed to promote human relationships. Nevertheless, if communities violate the logic of good organizing, they, like businesses, will suffer because of it.

. . . Effective communities are committed to ongoing self-renewal and periodic review of community needs as part of the renewal process. Since systems exist to satisfy needs and wants, ongoing assessment of needs and the ways they are or are not being met is a critical function of a system. The more concretely members define their needs, the more likely will these needs be reflected in the mission statements, goals and programs of the community.

. . . It does little good to encourage lateral ministry in a community if the community as a system is poorly organized. For then the lack of success of lateral ministers will be attributed to the fact that lateral ministry "does not work" instead of to the poor organizatiion of the system itself.

Even though I believe that lateral ministry is no longer a luxury or an option for faith communities, I do not imply that the promotion of lateral ministry is easy. There is understandable resistance from some officially designated ministers, who feel that their status or even their identity is endangered. But beyond that, change in systems of human services does not come about easily. Since the goals of these systems are often fuzzy (even though they are ongoing concrete programs), there are often few clear-cut criteria for success or failure. In fact, these systems go on and on whether they are "successful" or not. After all, even when they are inefficient, they do provide some services. As a result, those with managerial responsibilities are not under pressure to change.

If the Church is to grow as a significant force in the life of its

members, then people must make lateral ministry happen. To paraphrase Kropotkin, ministry, like freedom, cannot be conferred—it must be seized."

From M. Scott Peck, M.D., THE DIFFERENT DRUM, (c) Simon & Schuster, NY, 1987. p. 71.

"In genuine community there are no sides. It is not always easy, but by the time they reach community the members have learned how to give up cliques and factions. They have learned how to listen to each other and how not to reject each other. Sometimes consensus in community is reached with miraculous rapidity. But at other times it is arrived at only after lengthy struggles. Just because it is a safe place does not mean community is a place without conflict. It is, however, a place where conflict can be resolved without physical or emotional bloodshed and with wisdom as well as grace. A community is a group that can fight gracefully."

From COMMUNITY OF FAITH by Evelyn E. Whitehead & James D. Whitehead. Copyright (c) 1982, p. 59, by Evelyn E. Whitehead & James D. Whitehead. Used with permission from Harper & Row, Publishers, Inc., San Francisco.

"An important area for clarification concerns the costs of community. Community is not free: the benefits of social cohesion and belonging are paid for in the coin of personal accommodation and compromise. Any relationship requires that I give up some areas of my own independence. This is the price I must pay if I seek the goal of interdependence. An early enthusiasm may mask these costs. We may initially experience only the benefits of community—support, inclusion, communion, shared goals. But these real benefits cannot be sustained long in a group whose members do not have a capacity for generous self-disregard. Participation in community should not require me to annihilate myself or to give up all personal responsibility. But I can expect that participation in community will make real demands on me. It is important both for myself and for the group that we understand the costs that characterize our community. These costs differ from group to group. There will be differences within a group as well: a compromise that is acceptable to you may seem an unreasonabe demand to me. The recognition of these differences does not, of itself, resolve them. We will need to go beyond clarification in efforts to negotiate, to come to a mutually acceptable resolution of the differences that exist. But here, again, clarification is an indispensable first step."

Community of Faith

"For many, participation in a community of believers provides a larger social setting that assists them in mediating the claims of the conflicting value systems in which they are immersed through their daily life and work. In the religious community I can be reinforced in my struggle to establish and to maintain a sense of priorities that reflects my religious commitment. Such a community can serve as a context for personal integration, supporting the development of a life style in which my deepest values can be shared with others and expressed in common action. The community of faith is thus a social network in which people are challenged to personal conversion (values) and sustained in their attempts to live out the implications of this conversion (action). This personal transformation is the source from which committed religious action, or ministry, will flow.

In the end, the formation of the community of faith remains the work of the Spirit. A well-structured group that is clear in its goals, open in its communication, and committed to its religious values may still founder. Life remains that ambiguous; faith, that much a mystery. But the person who is aware of the social dynamics of group life and sensitive to the purpose and particular history of this group can contribute importantly to the possibility of community. And the possibility of community is the hope in which we stand, awaiting the gracious visitation of our God."

From Ibid. p. 60.

The family is the primary but not the only and exclusive educating community. Man's community aspect itself—both civil and ecclesial—demands and leads to a broader and more articulated activity resulting from well-ordered collaboration between the various agents of education. All these agents are necessary, even though each can and should play its part in accordance with the special competence and contribution to itself.

The educational role of the Christian family, therefore, has a very important place in organic pastoral work. This involves a new form of cooperation between parents and Christian communities and between the various educational groups and pastors. In this sense, the renewal of the Catholic school must give special attention both to the parents of the pupils and to the formation of a perfect educating community.

The right of parents to choose an education in conformity with their religious faith must be absolutely guaranteed. The state and the church have the obligation to give families all possible aid to enable them to perform their educational role properly. Therefore both the church and the state must create and foster the institutions and activities that families justly demand, and the aid must be in proportion to the families' needs. However, those in society who are in charge of schools must never forget that the parents have been appointed by God himself as the first and principal educators of their children and that their right is completely inalienable."

From Pope John Paul II, ON THE FAMILY (Apostolic Exhortation Familiaris Consortio) December 15, 1981.

Community of Faith

From COMMUNITY AND GROWTH by Jean Vanier (c) Griffin House, Toronto, 1979. p. 5.

"A community becomes truly and radiantly one when all its members have a sense of urgency. There are too many people in the world who have no hope. There are too many cries which go unheard. There are too many people dying in loneliness. It is when the members of a community realise that they are not there simply for themselves or their own sanctification, but to welcome the gift of God, to hasten His Kingdom and to quench the thirst in parched hearts, that they will truly live community. A community must be a light in a world of darkness, a spring of fresh water in the church and for all men. We have no right to become lukewarm."

Reprinted by permission from LAITY STIRRING THE CHURCH by Dolores R. Leckey copyright (c) 1987, pp. 106, 107, Fortress Press.

"The first dynamic in the formation of Christian communities, and perhaps the foundational one, is the attention given to the cultivation of relationships.

. . .The focus of community is the same focus that Jesus had, namely, relationship, that "space between" where human beings are able to become themselves as known to each other. Such exchanges between people occur in an environment of compassion which is the antithesis of dominance, competition, or manipulation.

. . .This attentiveness to relationships will certainly mean a new kind of listening: an attentiveness to the unspoken as well as to the spoken word, an attentiveness to persons throughout the entire parish. Those in positions of pastoral and educational responsibility will need to foster dialogue."

Values

From Ibid. p. 107.

"Parents, teachers, and pastors will need to talk with one another about their agreed-upon Christian values and about how those values are lived out in the many expressions of church that constitute the totality of the parish, including the school and the home. For example, I expect regular dialogue would be needed between home and school about the Christian value of cooperation versus competition. If the parish school is to be a place where excellence is not the same as beating someone else out, then parents (who work in a competitive society) will have to be helped to deal with their own expectations regarding school. Parents, teachers, pastors, and staff will have to spend time listening to each other, and listening to God, in order to make cooperation rather than competition the guiding principle."

From Gordon Lippitt, Peter Langseth, Jack Mossop, IMPLEMENTING ORGANIZATIONAL CHANGE, San Francisco, Jossey-Bass, Inc., 1985. p. 80.

"Shared Values. These are recognized aspirations and assigned degrees of excellence, written or unwritten, that go beyond the conventional, formal statement of organization objectives. They are the conceptual foundation on which the organization stands, and they provide the azimuthal course on which it is moved by top management. Not unlike the fundamental postulates in a mathematical system, these shared values are a point of departure on which the system is constructed, but in themselves they are not logically derived. The ultimate measure of an organization's common ground, however, is not necessarily its logic but rather its usefulness. An illustrative metaphor is to compare shared values to parallel railroad tracks that simultaneously are restrictive and directional. There is a managerial challenge, of course, in defining, articulating, and communicating such values so that all the human elements see themselves mirrored in the organization's performance. If this is done efficaciously, a stability usually develops where otherwise there could be rapidly shifting organization dynamics. In most organizations, shared values are more or less subliminal, but research has shown that they are clearly evident in the regimen of the superior organization performers (Waterman, Peters, and Phillips, 1982)."

From Gravissimum Educationis, in DOCUMENTS OF VATICAN II, Abbott-Gallagher edition. pp. 642, 643. Reprinted with permission of America Press, Inc. 106 West 56th St., New York, NY 10019 1966 All Rights Reserved.

"In discharging her educative function, the Church is preoccupied with all appropriate means to that end. But she is particularly concerned with the means which are proper to herself, of which catechetical training is foremost. Such instruction gives clarity and vigor to faith, nourishes a life lived according to the spirit of Christ, leads to a knowing and active participation in the liturgical mystery, and inspires apostolic action. In her high regard for them, the Church seeks to penetrate and ennoble with her own spirit those other means which contribute mightily to the refinement of spirit and the molding of men. Among these are the media of social communication, many groups devoted to spiritual and physical development, youth associations, and especially schools.

Glossary

This is a make-your-own glossary. Below are some words used repeatedly throughout the workbook materials.

It is important for partners to accept a common definition for each concept.

Record your whole group's definition as you proceed to strengthen, or begin to establish your partnership.

Add any additional words that you decide may require clarification. One of the realities of today's Church is that new members will move into your partnership group; this record will help them and you to proceed as partners.

partnership

collaboration

cooperation

community

faith community

primary educator (parents as)

ministry

mission statement

goals

objectives

governance**

consensus

religious education

faith development

family life education

lateral ministry

etc.

**a word about "governance": This term is used in connection with parish and diocesan educational programs, referring to the institutional aspects of Catholic educational institutions (parishes and dioceses), especially regarding the constitution of responsibility for the institution. We strongly recommend the PRIMER ON EDUCATIONAL GOVERNANCE IN THE CATHOLIC CHURCH (National Catholic Educational Association, Washington DC, 1987), as a companion reference for Catholic educators. It provides examples of the many different ways that groups within the Catholic church can structure educational governance.

Glossary

Analyzing Organizational Style

	restrictive 1	2	3	4	5 *innovative*
Structural Style					
Atmosphere					
Management Style					
Decision Making Style					
Communication Style					
Personnel Development Style					

Roles and Relationships Range Among Partners

	mine			*others*		
	poor	*fair*	*good*	*poor*	*fair*	*good*
Parents						
Pastor						
Principal						
Director of religious education						
Teachers						
Youth ministers						
Family life ministers						
Adult education ministers						
RCIA minister						
Parish council						
Others						

Notes

Notes

Notes

Partners in Catholic Education

Evaluation

We used this workbook with:

- ☐ Catholic School Leadership
- ☐ Parish School
- ☐ Other (name: private, diocesan, etc.)
- ☐ Parish Educational Leaders ☐ Parish Council ☐ Education Group
- ☐ Other: (name)

My designated role is:

- ☐ Pastor ☐ Principal ☐ Director of Religious Education ☐ Parent Representative
- ☐ Teacher ☐ School ☐ Religious Education
- ☐ Youth Minister
- ☐ Family Life Minister
- ☐ Adult Education Minister
- ☐ RCIA Minister
- ☐ Parish Council Member
- ☐ Other: (name)

Format used:

- ☐ Extended Workshop (weekend, etc.)
- ☐ Three Workshops; one for each Step
- ☐ Short Sessions; in connection with a regularly scheduled meeting.
- ☐ Other: (explain)

Who originated the partner workshops in your institution?

- ☐ Pastor ☐ Professional Educator (which one(s)?
- ☐ Parent
- ☐ Other: (name)

Comments:

Please return this evaluation to:
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Washington, DC 20007

This step-by-step process is designed to help pastors, professionals, volunteers and parents work as partners in building the Catholic educational community.

For: ◆ Parishes ◆ Schools ◆ Boards ◆ Parish Councils ◆ Education Commissions ◆ Any group who wishes to establish a partnership management style.

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